

BABYLON IS FALLEN.

O R,

A Propheſie that had lain hid above
two thouſand years.

Foreſhewing,

The riſing, continuance, and fall of
the Empire and Supremacie of Rome,
with all matters of moment that were to come to
paſſe during the reign of the Emperours and
Popes.

*The laſt being the vaniſhing of the German Empire, lately
fulfilled.*

*The next, the dividing of the Kingdoms of France by the
Sword of Spaine.*

The third that of Spaine by the Sword of other Nations.

*The fourth the deſtruction of Rome, and deſolation of her
Church, in the year, 1666.*

*The fifth, the deſcending of the Kings of the Eaſt, and of the
whole world, unto the battell of the great day of God Al-
mighty.*

The firſt title was onely, *Babylon is Fallen*, with theſe
words of the Prophet.

*For I heard the railings of many, and how they watch for
my baſing, ſaying, it may be that he is deceived, Jer.
20. 10.*

LONDON, Printed by M. S. 1651.

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TO THE
RIGHT HONORABLE,
ROBERT Lord DEVOREUX,
Earle of Essex.



Reading of late (my Lord) a Chapter of Eldras, folding up in a mysticall and dark discourse, a living Representation of a long time, whereof the most is past, and some little to come ; I thought it no lost labour to take my Pen and unfold the same, that therein wee may behold (which naturally all desire to see) as well the issues of things to come, as what is past, or now in being : and thereafter to qualifie and moderate our hopes, and call our troubled thoughts (which otherwise run with reins on Neck) within the Circle and limitation, bounded and drawn from above.

And finding this Prophecie written by a Man greatly beloved of God, and thereto (which rare is) a Princes Favourite, high in grace with a King of Persia ; I presumed the rather to present this my Labour to your Hon. Lordship, as upon whom God hath vouchsafed like great and rare graces. 'Tis sufficient that your Honour read it, greater favour Eldras seeketh not.

He Labours not to praise or please, which now a dayes finds many friends : but to admonish and forewarne, which surely finds none, till't be too late.

He fears not the Noble and Learned Reprover of supposed Predictions, for he hath heard him honour the Prophecies of Holy Writ, wherein himselfe hath no less honour gotten, then
given.

given. His other Enemies have wisht me to conceal, and to
reserve them to a more open bearing. But Elidras is at the
next leaf (my Lord) and craves your Honours patience for
an Hour.

B A B Y.



BABYLON IS FALLEN.

ESDRAS 4. Chap. II.

Verf. I. *Then I saw a Dreame.*



After this, the Prophet saw a Vision, concerning the beginning, continuance, and fall of th' Empire and Supremacie of Rome. And this Vision was shewed him in the dayes of Artaxerxes King of Persia, About four hundred years before the first stone of *Julius Caesar.* her Empire was laid.

And behold there arose from the Sea an Eagle.

And there arose among the Nations, the fierce and fearfull Kingdome and Empire of Rome, scene in Vision by the Prophet Daniel, some few years before.

Which had twelve feathered wings.

Wherein should arise and raigne twelve Emperours, which should spread their Power like wings, over all the Earth, in great seare sitting on it. And it seemed good unto the Prophet to touch by an intellection these twelve onely, both for they are a Jory sufficient to argue the whole suite of Emperours which did arise and reigne in her: as also because they onely were native Romans, descended of the *Julij, Servij, Salvij, Flavij, &c.* unlike therein unto the rest, which were all (or almost all) like changeable stasse of diverse colours, so of diverse Nations.

Their rising, continuance, and end, is toucht in their proper place.

And three heads.

Her three heads are three Kingdomes, fore-ordained to uphold and maintaine the power of her pride, when all her wings and feathers should faile her. And are reserved to execute her last will, and finish her Funeralls, as shall be hereafter more at full declared.

Verf. 2. And I saw, and behold, she spread her wings over all the Earth, and all the winds of the aire gathered themselves and blew on her.

By the winds are meant her prosperous and happy successe in all her proceedings. And of necessity it must goe well with her, whom every wind doth blow to good. Witnesse the limits of her territories, from *Ganges* to *Gades*, and from the *Sybian* Sea unto the *Cape of hope*: as testifieth one of her owne, which saith: that she extended her tents to the borders of the Ocean, and the feare of her name unto the Heavens.

Verf. 3. And I saw, that out of her feathers grew up other contrary feathers, but they became little feathers, and small.

And the Prophet saw, that among the Princes and Governors which ruled in her, there arose and grew up certaine Kings which were contrary unto her, marking such as intended to root up the Crowne and digniry of her Empire, to plant themselves therein, and their house for ever. But their thoughts prevailed not, for as the verse concludeth, their power waned, and they perished like the rest: what those contrary Kings were, their number, names, attempts and end, shall be delivered in their place.

Verf.

Babylon is fallen.

3

Verf. 4. *But her heads rested, and the head in the midst was greater then the other heads, yet rested it with them.*

But the three Kingdoms fore-appointed t'accomplish and finish the wickednesse of this great City, were quiet and at rest, as not yet (during the raigae of her feathers) conceived and brought forth. And the Prophet observed, that th'one of those Kings was greater in power then both his fellows, yet rested it with them. Concerning these three Kings, their names, their greatnesse, and all that appertaineth shall be spoken in due place.

Verf. 5. *Then I saw, and behold the Eagle flew, with her feathers, and reigned upon the earth, and over them that dwell therein.*

Verf. 6. *And I saw that all things under heauen were subiect unto her, and no man spake against her, no not one creature upon earth.*

And the Prophet beheld, that this proud City flew with her Emperours and Legions over all her neighbours, subjecting all the dwellers on earth under her, in such sort, as there was not a Nation or People to be found under heaven, that was not either rooted out by her, or enforced to receive their Governors from her.

Verf. 7. *And I saw that the Eagle stood up upon her claws, and spake to her feathers, saying,*

Verf. 8. *Watch not altogether, sleep every one in his owne place, and watch by course.*

Verf. 9. *But let the heads be preserved for the last.*

And the Prophet observed, that this powerfull Citie, in the dayes wherein (over gorged with pride) she stood upon termes of her counsell and armes,

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Babylon is fallen.

took such order (for in evill she was very methodi-
call) that her Kings and Kaylers , should neither
sleep nor watch, that is neither perish nor rule all at
once ; but rise in a successive course, as in the verses
following is manifested. And she further comman-
ded that the three last Kingdomes, ordained to con-
clude the number of her sins, should take their ease
and not awake, till their time appointed.

Verf. 10. Nevertheless, I saw that the voyce went
not out of her heads, but from the midst of her body.

As he that undertakes a dangerous leap, doth first
retire, the better t^e advance his strength : so to bound
fairly over the darke understanding of these words,
we must of necessity looke back and carry before us
the true birth and perfect nature of this Empire :
which the Prophet *Daniel* in his vision designeth un-
der the forme of a ten-horned beast, signifying there-
by, that it should be a power upheld by a succession
of many Kings ; for the hornes betoken Kings, and
the number of ten comprehends all be they never so
many, as all numbers are contained under 10. or
made of their reduplication be they never so infinite.
And addeth further, that his teeth were of iron, his
nails of brasfe, inserring thereby, the p^{er}sistable
force of his legions and Leaders. And proceeding
saith, that there arose amongst his Kings, one of an
exceeding strange nature, signifying by that one, a
strange race and succession of Princes, far differing in
shape and forme of regiment from all their predeces-
sors, obtaining dominion not by iron teeth and bra-
zen nails, as did th^e Emperors which arose before
them, but by deceit and by a mouth which spake
presumptuous things against the most high, blasphem-
ing his name, his Tabernacle, and them that dwell
in heaven, who by a hidden and unknowne force,
should subdue the third part of the world, meaning
all

all Europe with her Princes. By which delineation, it is evident, that the holy-Ghost accounteth the challenged Prerogative and supremacy of Rome, all one power, all one Empire, whether it obtaine the spoile by force, or by fraud, that is, by power of Emperors, or craft of Popes, who should be far unlike them, as Daniel himselfe saith; *And he shall be unlike to be first.* Meaning in forme of claiming, obtaining, and maintaining Jurisdiction, not in pride, purpose and determination. So as wemay behold such an unlikely likeness between them as was betweene the two Sisters, of whom it is said.

Chap.
7. 24.

*facies non omnibus una,
nec diversa tamen, qualem decet esse Sororum.*

And thus much concerning the Prophet Daniels description of th' Empire of Rome; whence we note, that the same power which Daniel there describeth by a beast with hornes, teeth and nails, our Prophet here doth delineate by an Eagle, with wings, fethers, and heads: whose imperiall wings after they were so clipt, as she could no longer flye over all in her proper colours and stile of *Roma triumphante*, devised how by deceit she might uphold her throne (for to be high was all her care) and found nothing so fit as to disguise her selfe, and challenge prelation under the maske of *Roma la Santa*. And this is it which this verse teacheth, that when the sinfull Citie saw her fethers so pluckt, as the feare of her armes and forces, might no longer flie into all Kingdomes, commanding them under the paine of *Imperium Romanum*; lying by meanes of this distress, very weake and in danger of falling; her counsell and body politique, deviled by lies and witch craft (wherein was all her pleasure from her youth) to restore the supremacy and honour of her name, under the colour of *Ecclesia Dei*.

Wherein this race of presumptuous hornes excelled the sin of all the hornes that foretime ruled in her

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her, for they, as in whom Satan dwelt but literally did but in open hostility fight against the highest, setting before him a God made of a wicked man, whose fathers blood cryeth out for vengeance night and day, whose bed fellow was *her Sister & conjux*, and whose wife was *id quod dicere nolo*. But this race of presumptuous and deceitfull Kings, as in whom Satan dwelleth spiritually, in a hidden treasure of blasphemy, sets up the highest against himselfe, and under the Visor of the Church, and the name of God, blasphemeth his Sanctuary, and the Lord thereof. No marvaile then, tho she and Sion be at ods, for as gold can body it selfe with any mettall liquefiable, latten excepted, which notwithstanding in outward face and shew of all mettalls is most like unto it: so, no Church is more capitall enemy to the true Church, then she who in outward gesture, grace and countenance, is likest like the chaste and virgine Spouse, and is indeed a whore.

Vers. 11. Then I numbred her contrary feathers, and behold they were eight of them.

In the third verse of this Chapter, the Prophet made mention of these contrary feathers, which in their thoughts conspired to raise their house with the ruins of Rome. And here proceedeth more particularly to declare their number, foretelling there should be eight of them whom we will here call out by name, that if occasion serve, we may the better know them. The first were West gothes, under the leading of *Alaricus*. The second Hunnes, whose King was *Attila*. The third Vandals, their head *Genferick*. The fourth Odoacer. The fifth East gothes, their chiefe *Theodoricke*. The sixth *Toilas*, bred in *Spaine*, with such followers as for those times that Countrey yeilded. The seventh Longobards, with their guide *Alboinus*. The eighth and last, a home conspiracy, more to be feared

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Babylon is fallen.

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(as all included diseases are most dangerous) then all the rest.

And altho many others besides these, as *Radagaise*, the *Alani* now called *Almans*, the *Burgomians* conducted by *Gundibald*, the *Ungers*, *Saracens*, &c. were all in their time as costly enemies to the Empire, as some of these, yet none did humble the great City, the mother of wickednesse, but these eight onely. And therefore the rest may not be allowed to sit at this table, but may serve to justifie the judgement of the Beast, which was thus wounded againe and stricken of all, as she had wounded and stricken all.

And if in reading doubt a: We, how these eight seethers may be contrary to the Eagle, that is, resistors of her power and dominion, and yet be seethers of the Eagle, that is, maintainers of the same ; The answer is, that they were adversaries and contrary unto her, as she stood upon tearmes of *Imperium orbis terra* : but after she had chang'd her coppy, and claimed supremacy under the cloake of *Mater Ecclesia*, they were for the most, maintainers of her pride, and became drunke also with her worship, as other Kings and Princes of th'earth.

And thus much for their numbers and names, their severall attempts, their prosperities and end, shall be presented in their place.

Verf. 12. *After this I saw, and behold upon the right side there arose one feather, and rained over all the earth.*

This feather here described is the first of the twelve, namely *Julius Caesar*, who (like an ill interpreter) translated *Senatum populumq; Romanum*, into *Casarem Augustum*. Whose image, which in this verse is so lively resembled, consisteth of two features: the first, sheweth the manner of his rising, in these words.

And

And behold upon the right side, there arose one feather.

Which serve instead of art, to discover the very true lines, and cast off his happiness.

For the house of *Cornelius* was as eloquent as he, and *Marius* doubtles as good a leader as he, and *Caillin* as nobly borne as he, and all these arose t'invade the Common wealth, and to translate it into a Kingdom as well as he, but none of them rose on the right side but he. And thus much for the manner of this speech; so we take this w.th.all, that these words (*rightside*) in their naturall and proper intent, doe signifie (as through all this chap.) the surest and strongest side.

The second feature in this resemblance to be observed, is his power, set forth in these words. *And he reigned over all the earth.*

For after he had subdued France, broken the heart of Germany, made his name known to England, he returned into Italy, overthrew the great Protector of the liberty *Sr. Pompey* and his host, in the fields of *Pharsalie*. And like the fire of heaven (as one of her Poets saith) with such celerity drew after the reliques of that stricken faction, both in Africa and Spaine, that in two years space he brought to passe, that neither City nor creature durst open against him: which done, he ascended into Italy, and took upon him as Lord thereof, triumphing in the spoiles of the world, and the blood of his Country.

And knowing that the name of a King (which he so much affected) was odious to the quality and nature of that people; invaded the government under the Maske of a perpetual Dictator, preserving thereunder (for he was wise above all the feathers) some hope of recovering their late slaine liberty, but indeed establishing a Kingdome from which it could never redeem it self again.

Ver. 13. *And when it had reigned, the end of it came, and the place thereof appeared no more.*

But this new borne prosperity (as is the nature of all this worlds felicity) lasted but a while; for in the third year of his Dictatorship, he was slaine in the Senate, by the conspiracy of 24. of whom the most both in his own (so dangerous is the name of trust) and other mens opinions, were thought his chiefest friends. And thus was this feather blown away, after it had enjoyed his pleasure 36 years, and reigned 3. A man for letters, arms, and counsel, famous far above all his succeders, and in discreet bounty, and Princely clemency (rare vertues in such a fortune) without controversie, surpassing all Princes made of earth.

Ver. 14. *So the next stood up and reigned, and it continued a long time, but after it had reigned his end also came, and as the first it appeared no more.*

Next after him arose *Octavius*, the adopted son of *Julius*: otherwise also neer him in blood, as being the son of his neece *Accia*, who having taken revenge upon the murtherers of his father, and obtained in all his wars, forreine and at home, triumphed Lord over all, adding to his fathers pompe (which he had bought so dear) th'honors of *Pater patriæ*, and *Augustus*.

And this sether conjoined (as the Prophet saw) a long time, for it reigned *Triumvir* with *Antonie* and *Lepidus* two yeares, and as *Duumvir* with *Antonie* alone ten years, and then devouring his fellow in a Sea-fight at *Actium*, reigned all alone 44 years.

But after it had reigned, his end also came, and (as the Prophet concludeth) he descended like the first, and appeared no more. For by the treason of *Livia* his wife, impatient to tarry th'inthronizing of her son (as is the nature of ambition the nearer the goale, the faster it runs) his lingring soul was taken from him at *Nola* in the 70. & sixsh yeare of his transgression.

gression, when he had reigned 20. lesse.

Ver. 15. *Then there came a voice unto it, and said.*

Ver. 16. *Hear thou that hast kept the earth so long, this I say unto thee, before thou beginst t'appear no more.*

Ver. 17. *There shall none after thee attain unto thy time, nor yet to the halfe thereof.*

That we may know there is no God like unto the highest, who onely holdeth the measures and times of all things in his hand, the Prophet fore-sheweth, that none of the twelve should continue like to *Osaias*, nor yet attain unto halfe his time: which according to the word of the Lord was accomplished; for his son *Tiberius* of all the rest reigned longest, and longer by eight years then any of the rest, and yet could not attaine to half the time of his father, which descended before him.

That God only might be honored in all his works, and justified when he speaketh.

Ver. 18. *Then arose the third, and reigned as th'other afore, and it appeared no more also.*

Then stept up *Tiberius*, and reigned in great abomination, as did his fathers before him, but after a while he descended also and appeared no more. Ne all his skill in fortilege and wise dome mathematicall, whereunto he had sold himself from his youth, could either foretel or forewarne him of *Caius* his Nephew, by whom he was poysoned. in the 70 and 8 year of his mortality, and three and twentieth of his reign.

Ver. 19. *And so came it to all th'others, one after another, so that every one reigned, and then appeared no more.*

In like sort (saith the Prophet) did all the rest which of the 12 remained, successively rise, reigne, and perish.

Of whom the first, in blasphemy excelling, was murdered by the Captain of his guard, after

Caligula.

after he had fate in the chaire of the scornfull 29.
years, and in the throne of his fathers almost 4.

The Second, onely wife in evill, was poy- *Claudius.*
soned by his incestuous wife, his neece *Agrippa*,
in the 64 year of his filthines, and 14. of his raig.

The third, a monster, deformed in life, in *Nero*,
marriage, and end: his life scornfull to the height of
his Fathers, his marriage thrice more detestable, his
end more unnatural then any of theirs. for after he had
raigned in sin fourteen years, & sin in him eighteen
more, fell by his own sword into the grave of his fa-
thers; and in him descended the house of the *Julii*.

The fourth was of another extraction, but *Galba.*
not of a better, descended of th'antient family of the
Suppii, rose up late, put perished early; for he was
60. and three years old before he tasted th'Empire,
which he got and lost in 7 months.

The fifth likewise of a new house, but of *Otha.*
th'old building, got possession by the blood of his
Predecessor, and by spilling his own in three months
and odde dayes, lost it again, after he had walkt in
the abomination of his fathers, eight and thirty
years.

The fixt also, was new and old, in no- *Vitellius.*
thing (save gluttony) excellling his fellows, in life
and death like filthy; descended in the eighth
moneth of his tyranny, after he had wearied himselte
in the pleasures of *Caprinéum* (where first his youth
was branded) 17 and 50 years.

After him arose the seventh, who bought *Vespasian.*
the Crown with the blood of his Mr. and ware it in
base Coverousness ten years, but then was likewise
blown down, having fulfilled the pleasures of 59 more.

The eight was he which executed the ven- *Titus.*
geance due to the great murderers, th'earthly Hiern-
salem: who in the 40 year of his pleasure, after he
had raigned a years and so many months, was also
blown

Domitian.

blown down, not without the suspected treason of his brother and successor.

The ninth and last, and (if it were possible) the worst of all, who after he had reigned in the lust of his fathers 15 years, and lived therein 30. more, was murdered by the Gentlemen of his Chamber, and beaten down after the rest which descended before him. So that every one of them (as this verse Prophetied) reigned, and then appeared no more.

Ver. 20. *Then I looked, and behold in proceſſe of time, the ſeibers that followed ſtood up on the right ſide, that they might rule alſo, and ſome of them ruled, but within a while they appeared no more.*

And the Prophet obſerved and ſaw (after the twelve were deſcended) the Emperors that followed to riſe, that they might rule alſo, and as many of them as roſe on the right ſide, that is : in the ſtrength and power of the twelve, did in their place (according to the proclamation publiſhed in the eight verſe) ſpread their wings and raigne alſo, as

<i>Neroa</i>	<i>Commodus.</i>	<i>Macrinus.</i>
<i>Traian.</i>	<i>Pertinax.</i>	<i>Heliogabalus.</i>
<i>Adrian.</i>	<i>Julian.</i>	<i>Alexander.</i>
<i>Antoninus.</i>	<i>Severus.</i>	<i>Maximinus.</i>
<i>Marcus.</i>	<i>Caracalla.</i>	

And the reſt to the third *Valentinian.*

In whoſe days the power of th'Eagle was ſo wounded, by th'incurſion and ſaccage of the two firſt contrary ſeathers, that ſhe could never after recure her ſelfe again, but lay ſick and kept the chamber ſome ten generations, which alſo laſted but twice ſo many years, to the riſing of *Momillus* in whom deſcended all that was left of the Empire, name and title for ever.

So that all the ſeathers which the Prophet beheld in proceſſe of time to follow the twelve, and in their ſtrength,

strength, their sin and cruelty, to defile the earth: namely from Domitian, to the third Valentinian, were 50 & 3 Kings. All which in a while (as this verse concludeth) vanished like the 12. and appeared no more.

Ver. 21. *And some of them were set up, but ruled not.*

As, Vindex.	30. Tyrants.	Eugenius.
Piscenius Niger.	Firminus.	Quintillus.
Albinus.	Saturninus.	Rufinus.
Diadumenus.	Proculus.	Constantinus
Maximus.	Bonofus.	non Magnus.
Balbinus.	Aper.	Heracianus.

And others, as in the description of times, may more plainly appear.

Ver. 22. *After this I looked, and behold, the twelve fethers appeared no more.*

Under the 12. wings or fethers (for both betoken one) are comprehended by an intellection (as in the first verse) all, which in the strength of the 12. followed from Domitian, to the third Valentinian, who perished in the year 455. after he had reigned 30. and lived 5. more.

And thus according to promise made in the first Ver. is presented a tragicall succession of all the Eagles wings, from her first fether Julius Caesar, in whom the power of her pride began, to the third Valentinian, with whom it ended; who after they had shewed themselves, and trodden downe the earth. 500. and 30. years, they departed for ever the stage of this world, & all their pomp and glory descended, & appeared no more.

And here my pen like to th' earth which being delivered from her oppressors, did thirst to be refreshed: so having overcome this part of her task, did think to find some ease, but in their hopes they are both deceived, for after the Eagles fethers descended, the sorrows of the earth increased more and more, and there arose (as seldomes comes the better) a race of Sodomitick, and unnatural Kings, who under the visar of Successors to Peter, and Vicars to the Lamb, so far excelled the whoredoms of their fathers the Emperors (whose Vicars and

Revel. 16.

Successors indeed they are) that they inforced the highest, to pour his determined vengeance upon the children of men. Who according to the judgement fore-denounced by his servant *Iohn*, Poured out his wrath upon the Sea, that it became like to the blood of the dead : that is to say, upon the great City and Empires of the world, by scourge after scourge (how often and grievous in the view of her contrary sether's may appear) so at the full avenging himselfe, there was not a drop of *Roman* blood to be found on earth, these many hundred years.

Revel. 16.

And as the defection and uncleannes was generall, so was the punishment: for (as the Apostle in the same *cha.* prophesied.) The wrath of the highest was poured out upon the rivers and fountains likewise, and they were turned into blood also, that is : upon all people and nations whatsoever, in such sort, as there is not a Kingdom this day on earth to be found, that hath not been (since the rising of the beast) cut down by sword, and yeelded her stock to strange griffs, as by the bloody Registers of every particular nation doth so cleerly appear, as if it were written with the beams of the sunne.

And as the days were evill above measure, so they exceeded in darknes and ignorance ; that my pen hath no lesse trouble, to be delivered of the rest of her labour, then had the then-dwellers on earth, to indure the pains of their oppression and travel ; but to take into my way again ; the Prophet addeth.

Nor the two wings.

Figuring by the two wings, the two first contrary sethers, *Marinus* and *Attalos*.

The first arose in the 19 of *Honorius*, predecessor to the third *Valentinian* : And was the first that slew the great City the murtheres of all the world, measuring her by famine, sword, and fire ; according to the square whereby she had judged others almost twelve hundred years. Which wofull end (or rather beginning of her wofull end :) made a certain ancient friend of hers, bewailing the night wherein she was smitten, to cry.

Nolle

Noſte Moab capta eſt, noſte cecidiſſe murus eius, quis cladem illius noſtis, quis funera ſando explicet? And when this ſe-
ther had thus trodden down the pride of the Eagle, in
the year 410. a 1157 years after Romulus had raiſed her
wals with the blood of his brother; proceeded to rip
up her bowels, ſpoyling and burning her principall
parts. *Laiurn, Campania, Apulia, Lucania, Calabria,* where
raging in his higheſt thoughts, deviſing how to ſpread
his glory over all, was by ſodain death blown away, and
his place appeared no more.

Th'other aroſe in the 27. of the third *Valentinian*, in
greater fear then did the fiſt devouring at his entrance
all that reſt of Italy which *Alaricus* had left uneaten,
Aquileſa, Verona, Mantua, Cremona, Brixia, Concordia, with
all the now territory of Venice: but by the cunning
dealing of the deceitfull King, whoſe name was then
Pope *Leo*, was entreated to ſell the great City, and to
depart Italy, which he left as a waſt, ſtinking in her fiery
ruins, and ſo repaſſing the *Danub*, returned into his *Scy-
thia* again: where the year following in top of his
fulneſs, was in a night found ſtrangled in his own blood;
whereinto he was diſſolved, by th'intemperate uſe of a
wedding feaſt, and a new Sponſe.

And thus periſhed this ſon of *Mundzuccus*, the ſcourge
of God, and terrour of men (for ſo he called himſelfe)
and which not only the fiſers of Italy, but his very ſhape
may well juſtifie; for he is deſcribed a man of little
ſtature, ſquare ſet, great head, little eyes, thin hair'd,
thinner bearded, a noſe great and prominent, his co-
lour ſowl and pypſon like.

*Ver. 23. And there was no more upon the Eagles body, but
two heads that reſted, and ſix wings.*

And there were no more triumphing ſethers to be
found on her, for all her glorious power was deſcended
to two weak and feeble heads, which, for they reigned
not in the ſtrength of their predeceſſors, the Prophet
dayneth not to call ruling ſethers, but reſting heads.

Th'one ſlept in th'eaſt at *Constantinople*, whom *Gen. Martiani.*

serick the third contrary fether, not long before had dishonorably taken prisoner.

Valentin.

Th'other in the west at Ravenna, taken with such a Lethargy, that he neither heard nor felt the Massacre of Ungary, committed by *Hunns*; nor the loud and pitifull cry of his chiefeft provinces, Spain and Africa, devoured by *Goths* and *Vandals*; nor the tears and deep lament of *Gaul* and *Britain* overflown with *Franks* and *Angles*, people from beyond the Rhene, who not onely with their blood and posteritie, but with their name also have stain'd both Kingdoms to this day. So as the Prophet well concludeth, there was no more to be found upon th'Eagles body, but these two drowisie heads, which rested, and six contrary fethers, viz.

1 *Genferique*. 2 *Odoacer*. 3 *Theodorick*. 4 *Totilas*.
5 *The Longbards*. 6 And th'intestine faction.
Of which in the verses following.

Ver. 24 *Then I saw also, the two wings divided themselves from the six, and remained under the head that was upon the right side, but the four continued in their place.*

And the Prophet saw, that two of the six divided themselves in counsel & manner of proceeding, from th'other four: for whereas the four sought to be Lords of Rome in see, resolving in their thoughts, t'extinguish the name and majesty of her Empire for ever, these 2. were of an other mind, for they agreed to remain under the countenance & favour of th'eagles right head, contented to wear a crown tho with leave of it: meaning by the right head th'east Empire, so called, in regard it was far stronger in power then the west: whose broad-spreading honor (as in the verse foregoing) was now become a starv'ling, only his name and appellation continued some ten successions, viz. 1 *Valentinian*. 2 *Maximus*. 3 *Avius*. 4 *Majorianus*. 5 *Severus*. 6 *Anthemius*. 7 *Olybrius*. 8 *Glycerius*. 9 *Julius Nepos*. 10 *Momyllus*. Which all also vanished (as before is Toucht) in 20 years. And th'Eagles pomp which was at full in *Augustus*, was interred with *Augustulus* (for so

Babylon is fallen.

17

so was *Momylus* called) and with him descended the name and title of *Imperium Romanum* for ever.

And the two wings thus divided in policy from the the four, were *Genferick* and *Theodrick*,

Of which the first, trained into Italy by treason of th'Empres, entred Rome 43. years after she had been humbled by the *Goths*, and led into captivity all her treasure, and (as is the fatal reward of such offenders) the traitres also her selfe. And after 14 days thus loaden, departed into his *Africa* again; where-over he reigned in peace and pleasure 51 years

Th'other, having obtained of th'east-head the scepter of Italy, according to his patent proceeded, and got it by Conquest from *Odsacer*. But after he had reigned there-over 30 years descended also, leaving his fame and kingdom to his posterity, having fulfilled his pleasures 42 more.

But this Counsel pleased not th'other 4. for as the verse concludeth, they remained in other thoughts; drifting in their place to rise and reigne, without leave or license of any.

Ver. 25. *So I looked, and behold, the under-wings thought to set up themselves, and to have the rule.*

And as the Prophet beheld the four contrary fethers which were left, he saw how they also strove in their hearts to establish themselves, but like a dream their purpose vanished, in the next immediate ver. following.

Ver. 26. *Then was there one set up, but shortly it appeared no more.*

Then arose *Odsacer*, the first of the four; leading a people begotten in the bowels and inmost parts of the North, who hearing of the divided and weak estate of the Empire, was encouraged to move from beyond the *Danub*, in much fear & blood descended into Italy, slew her last Lord and Emperor *Momillus Augustulus*, destroyed the name of her Consuler dignity, and blotted out for ever the memory of her holy Senate, the murderer of *Romulus* their first King, and *Julius* their first

Kayser;

494.

476.

Keyfar; and not daring as base begotten, to put on the presence and stile of an Emperor (which name this sether farally resisted) contented himself with the title of *King of Italy*.

But his glory indured not: for after he had reigned eighteen yeers, *Theodorick* (as in the 24 verse) took his Kingdom from him by force, and his life by fraud; and he descended, and appeared no more.

Ver. 27. And the second was sooner gone then the first.

After him arose *Totilas* the second sether of the four, by birth a Spaniard, by blood a West-göthe, (whose fearfull fires burn in Rome to this day) but these daies were more in trouble, and (as the Prophet fore-saw) in number fewer then *Odoacers*; from his first rising alway in arms, and after many hopes, and as many dispaire, was at last put to flight by *Narses*, whom the East head had made Governour of Italy, and flying was wounded so deadly, that as soon as he gat his lūne he lost his life, after he had worne the Crown (if to fight for a Crown be to wear a Crown) 11 yeares.

Ver. 28. Then I beheld, and lœ the two that remained, did think also in themselves to reign.

So as of all th'eight, there remained but th' *Lombards*, and th' *inestine fassion*, which thought also in themselves to reigne.

570 The first inflamed by the letters of *Narses*, and with the goodnes of Italy, lest their northern denms, and like a fearfull storme fell downe upon it, and in two yeares overthrew it, crowning their Leader *Alboinus*, King thereof at Milan; who after he had spread himselfe over the great City, and over all her Italy three yeares and a halfe, was murdered by the treason of *Rosamond* his wife, leaving his Kingdom but not his honor to his successors, who possessed it for 24. generations.

The eight and last, and of all other the most dangerous, was a *home conspiracy*, plotting to raise from the dead, th' ancient long-before buried government of Rome to reedifie her. *S. P. Q. R.* and to root out the Priestly,

Priestly preheminance and Church-superiority, which had so cunningly eaten and destroyed the secular: which faction after it had taken fire in the hearts of many, and secretly burned a long time, at length brake out, like the fury and violence of a risen stream, so as it might not be quencht, but with much blood and exceeding labour, as in the 31. verse appeareth.

Ver. 29. But whilst they so thought, behold, there awaked one of the heads that were at rest, which was in the midst, for that was greater then the two.

And whilst they thus thought, behold there awaked one of the three Kingdoms, appointed to finish and end the wickednesse of th'Eagle, figuring by this resting head, the new west Empire, which title of Supremacy the beast bestowed (as hath been alwayes his practise to run with the strongest) upon *Charles* King of France, and son to *Pepin* the Traitor. This head is said to be awaked, when it was first raised, which was in the year, 801. wherein it received his Augustal robe, his crown, and stile, viz. *Carolo Augusto a Deo Coronato, magno & pi-issimo Imperatori Romanorum, vita & victoria*. And the title of dignity Imperiall, which had lain dead above three hundred years, was in this year on Christmas day, thus raised up to life again, to the end it might defend the proceedings of the great adulteres and murders of the earth, as by the form of oath exhibited at his consecration appeareth; *In nomine Christi spondeo, atque polliceor ego A. Imperator, coram Deo & beato Petro Apostolo, me protectorem, ac defensorem fore hujus Sanctæ Rom. Ecclesie, in omnibus utilitatibus, quatenus divino fulgus fuero adiutorio, pro-ut sciero, poteroque*.

In that this head is said to be in the midst, is meant, that it should be chosen from among the Nations and Kingdoms of the earth, as by experience hath been proved: First, from France, then from divers Kingdoms and parts of Germany, where it still remaineth.

And that the fear and power of this head hath been greater then, any other Christian King or Kingdome

whatsoever, is it not sufficiently read in the particular registers of every Nation?

Verf. 30. *And I saw, that the two heads were joyned there-with.*

By the two heads, are shadowed the two Kingdoms of France and Spaine; whose unhallowed league the Prophet fore-seeing, saith; they should be joyned with this middle-head, and like three parts in one, accord and agree together, to humble themselves, their authority and power before the beast, and for their idol-shepherd should fight against the Highest, till by the breath of his mouth they be scattered, like the dust which the winde disperseth.

And these are the three heads mentioned in the first, fourth, and fifth verses of this chapter; and are therefore said to finish and determine the last end and wickednesse of the whore; because tho' all other Kingdoms hate her and make her desolate and naked, and eat her flesh, as England and others have done; yet these three heads shall love her still; and to their dying day shall burne in delight with her, but when those three and every of them, shall also forsake her, there shall not be found either Kingdom or creature under heaven, that shall fall downe and worship her.

Verf. 31. *And behold, the middle head was turned with them that were turned with it, and did eat up the two under wings which thought to reigne.*

And the Prophet saw this middle head (the head of evill,) impart his fellowship to all Princes and Kingdoms, which desired to be in league with it. But my taske which hasterh to an end, will not suffer me now, and here, to sound this gulse of *Santa Liega*; sufficeth that for Sions sake the Prophet passing by, doth point therat.

And the Prophet beheld, that this middle head did devour and eat up the under wings, namely the power of the *Longobards*, and the *injustine faction*, which thought also to reigne.

The

The first by the sword of *Charls*, surnamed (for his exceeding power) the great, who at the command of Babylon his god, ascended into Italy, took her King *Desiderius* prisoner, and led him captive into France and gave his Kingdome to another. And thus vanished this seventh contrary sether, after it had humbled the *whore*, and spread it selfe over all her quarters 200. and 4 years, and the fear thereof descended, & it appeared no more.

Th'other, first began in the days of *Cono* th'Emperor, who having an action of contrary opinion, against *Gregory* the second (for so the beast was then called) followed it so hotly, that he brought his holines into such disgrace as that he kindled a desire in the hearts of many to change their Prelate for a Prince, and to edifie their first and ancient forme of government again. This desire thus begun, by time (as naturally all conspiration doth) gathered strength, and adventured (but somewhat too young) to check the beast, who by reason he was so well guarded by his foresaid head & champion *Charles*, easily neckt it. Notwithstanding some 100 and 50 years after, this ulcer, now grown to a ripper head, under the practise of one *Alberique* and *Octavian* his son, brake out anew, and charg'd the beast in so sharpe a manner, as without doubt he had received the mare, had not his head in the midst avoided it once againe, whose name was now chang'd from *Charles* the great, to *Otho* the great: who as being by oath devoted, came to *Rome*, banisht her new risen Consuls, hang'd her Tribuns, and mounted her *Presellus urbis*, Mr. of misrule, naked on an Asse, crowned and attended through the city with great derision; from thence committed to prison, and there executed with exquisite torments. And by this means, the heat of this defection was so asswag'd, that it appeared not for 7 years after: but (then under the leading of one *Cincius*) flam'd out anew, in so furious a sort, as it had doubtles fir'd the beast out of all his holds, had not his middle head (*Osbo* the second) hastied into Italy to quench the same: who (knowing how much it im-

ported

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ported to punish exemplarily so dangerous an evil) prepared in the Vatican a sumptuous feast, invited thereto all the nobility and chief of the City: when all were come, saluted and set: caused forthwith to be proclaimed, that no man on pain of death, should either speak or move at any thing that should be seen or heard: presently entred armed men and compassed the place round where the guests were; whereat whilst every one amazed, doubting what this first course meant, this middle-head drew forth a paper, and whose names were therein written, commanded to be drawn from the table, and in presence of all there to be slain. The rest were courteously entertained, and were as merry as the fear of so cruel a feast would give them leave. Ne yet for all this the seaver so left these patients, but that they fell some 162. years after into relapse again; but *Frederique* the first (for so was now this head called) with the blood of 1000. and the wounds and imprisonment of as many more, so branded this Hydra, which had been so often headed, as it could never after recover head againe, but her breath departed, and her purpose vanished and appeared no more.

Ver 32. *And this head did put the whole earth in fear, and ruled therein, and over the dwellers thereof, with much labour: and it held the government of the world more, then all the wings that had been.*

That this head and his fellows, have more maintained and advanc'd the rage and blasphemy of the beast then all the sethers that arose before them, and made more diligent and cunning inquisition after the blood of Sion then they, is it not eternally cronicled in the registers of every particular Nation? And therefore they are called the heads of th'eagle, and who knoweth not that heads are more able in evil then sethers? And the Prophet beheld that this head continued longer, & held the government of the world more then all the sethers that had been, for from the rising of the first sether *Julius Cesar*, to the end and expiration of *Momyllus Augustulus*

Augustulus the last, were not 560 years, whereas this head arose in the year 801, and hath already continued above 700 and 90. and yet still continueth, and shall, till he that now is be taken away.

Vers. 33. *And after this I saw, and behold, this middle head suddenly vanished as did the wings.*

In that the Prophet saw this middle head suddenly vanish, as did the wings, he signifieth that it shall not be rooted out by force or sword of any, but depart quietly, and die as it were in bed: but yet (as the truth foresaith in the chap. following) *not without paine*: meaning, that th'Electors shall not choose to the liking of the beast, nor the beast consecrate to the liking of them. And in this difference this head shall die, ne shall this difference be exempted from paine.

Vers. 34. *But the two heads remained which also reigned over the earth and over the inhabitants thereof.*

And when the power of this great head (which is now so little) like a tale that's told shall be clean ended; yet the fear of th'other two shall still remain, and have dominion over the earth, & those that dwell therein, till the fulnesse of their malice and tyranny be accomplished also: which may not long be unfulfilled, for behold, in the very next verse their destruction cometh.

Vers. 35. *And I saw, and beheld, whilst the head on the right side, devoured that which was on the left.*

By the right head is ment (as through all this prophecy) the strongest: so as the Prophet implyeth, that the sword of Spaine, shall divide the strength of France, that her pride by division made lesse, may at the last (as every divided Kingdom doth) returne to nothing. Neither shall the prosperity of this right head, be long free from like retaliation, but as the truth foresaith, *He that divideth with the sword, shall perish by the sword*. For how may the sword for ever escape him, whom heaven hateth, and earth doth persecute? and of whom may be truly said, which was spoken of Ismael, *Manus eorum contra omnes, & omniū contra illos.*

Esd. 4. 12.

And

And thus shall these heads perish, and hast the faster to their end, because the judgement of the beast is nigh, in the very next verses attending to come in.

Verf. 36. Then I heard a voice, which said, look before thee, and consider the things which thou seest.

Verf. 37. So I saw, and behold, as it were a Lyon came hastily out of the wood, roaring; And I saw that he sent out a mans voice unto the Eagle, and spake, saying:

Verf. 38. Hear thou, and I shall tell thee, what the most High doth say unto thee.

The roaring of the Lion is the breath of the Highest, which shall rebuke th' Eagle for her unrighteousnes, and cast before her all her spoils, and set her alive in judgement, and with the spirit of his mouth rise up against her; and lay unto her charge as in the text following.

Ver. 39. Art not thou he which of the 4 Beasts remainest, whom I made to reigne in my world, that by them the end of things might come?

Verf. 40. And the fourth is come, and hath overcome all the beasts that were past, and obtained power over the world with great fearfulness, and over the whole compass of the earth with extreme oppression, and hath possessed so long time all the world with deceit.

Ver. 41. For thou hast not judged the earth with truth.

Ver. 42. But hast troubled the meek, and hurt the peacefull, and thou hast loved hers, and destroyed the dwellings of them which brought forth fruits, and hast cast down the wals of such as did thee no harme.

Ver. 42. So as thy unjust dealing is ascended to the most High, and thy pride unto the Mighty.

Ver. 44. And therefore he that is Highest, hath beheld the proud times, and behold they are ended, and their abominations are finished.

And if thou plead not guilty hereunto, behold, a thousand witnesses shall rise up against thee, and prove the inditement true; that the just judgement which hath so long attended for thee, may at the length be pronounced against thee, in form as in the text followeth

Verfe.

Babylon is fallen.

25

Verf. 45. *Therefore appeare no more thou Eagle, nor thy fearfull wings, nor thy wicked fetters, nor thy malicious heads, nor thy cruel claws, nor thy vaine body.*

And least in thy drunkenness thou maist think, thy sin may over-shoot this judgement to come, and in thy madness glorifie thy selfe as thou hast ever done, perswading thy selfe thou shalt ever be, because thou hast been long, and like a fool hast not considered, the more thy yeares the nigher thy grave; behold, thus saith the truth; In the year which shall be 1666. this judgement here pronounced shall lay hands on thee.

And as all thy fearfull wings, and fetters, be already descended and blown down; so before that day (which is so nigh at hand) the tyranny of thy malicious heads, and cruel claws, shall be consumed and brought to nought. And in that day, thy vaine body shall be burnt with fire, and shall so cleane be cut off from the land of the living, that neither son nor nephew (as the Prophet saith) nor branch nor remnant of thy name, shall be found upon the earth. *For as it is purposed, so shall it come to passe; and as it is consulted it shall stand.*

Go to now, take counsell of thy Seers, and call thy inchanters about thee; build thy devices as high as heaven, and lay their foundations low as hell, yet shall they not deliver thee from the day appointed: but as Salmanazar destroyed Beth-arbel in the day of battell, wherein the mother with the children was dashed in peeces; or like the milstone, which the mighty Angel did cast into the Sea, with such violence shalt thou be thrown down, and befound no more.

And all hell shall be moved at thy coming and prepare it self, and raise up all her dead against that day to meet thee, and all the Princes and Kings of Nations, whom thou hast slaine with the cup of thy fornication, shall rise out of their torments against thy coming, and at thy sight shall wonder, and cry, and say unto thee. *Art thou become weak also as we? art thou become like one of us? Is thy pomp bowed down unto the grave? and are thy pleasures departed like ours? and is the worm spread under*

*Reu 13.
18.*

*Esay 14-23
Esay 14-24*

Esay 44. 18

under thee, and do the wormes cover thee also? how art thou fallen from heaven O Lucifer, son of the morning, which hast cast lots upon the Nations, and saidst in thine heart; I will ascend into heaven, and exalt my throne above, besides the stars of God, and I will sit upon the mount, even the holy mount of his Sanctuary, and Congregation: I will ascend above the height of the clouds, and will be like the most High.

Esay 14.

And all hell, which once did wonder, worship and kisse thy feet, beholding now thy nakednes, thy shame and judgement, shall die for grief of mind, and dying shall say, Is this the man that made the earth to tremble, and with his word did shake the Kingdoms? that made the world a wilderness, and a wast of the Cities thereof? Then shalt thou lying in torment, death gnawing on thee, answer them and say: We have erred from the way of truth, and the light of righteousness hath not shined upon us, nor hath the Son of understanding risen over us, we have wearied our selves in the ways of wickednes, and we have gone through dangerous paths, but the way of the Lord we have not known. What hath pride profited us? or what profit hath the pomp of riches brought us? all these things are vanished like a shadow, and as a Post that passeih by. And casting up thy eye to heaven, shalt see the righteous stand in great boldnesse before thee, and before the face of such as tormented them, and took away their labors, and thou shalt fear exceedingly at the sight of them, and be amazed at their wonderfull deliverance, and dye for grief of mind, and dying shalt say, These are they whom we sometimes had in derision, and in a parable of reproach: we fools thought their life madnesse, and their end without honour. But how are they counted among the children of God, and their portion among the Saints.

Wisd 5.

Wisd. 5.

Vers. 46. That all the earth may be refreshed, and come again, as one delivered from thy violence, that she may hope for the iudgement and mercy of him that made her.

And thy death shall comfort and refresh the earth, and deliver Sion from her great and violent oppressions: but their prosperities may not long endure, as testifieth the

Prophet

Prophet Daniel. For may Israel dwell safe, and the kings of th'Eaſt not know it? Nay verily they ſhall ariſe, and come downe like a ſtorme, and like a cloud ſhall cover the earth, and compaſſe round the tents of the Saints, and the beloved City, till fire deſcend from God out of heaven(as it is written)and devoure them. And in thoſe days ſhall be finiſhed the miſtery of God ſore-declared to his ſervants the Prophets, and witneſſed by the mighty Angel which came down from heaven,& ſtood upon the ſea, and upon the earth, and raiſed up his hand and voice to heaven, and ſware by him that liveth for ever and ever *ὁτι ἔρχεται ἡ πόλις ἡσυχία*. Behold it is come, and it is done ſaith the Lord, *this is the day whereof I have ſpoken.*

Dan. 12. 12.

Ezek. 39.

Rev. 20. 9.

Rev 10.

Ezek. 39.

For the hope of which day, the ſtones of Syon dye day by day: tho little eſteeming ſeven thouſand deaths, in regard of the precious aſſurance ingraven in their breſts, that they ſhall then and in that day behold the L. that hath ſo mercifully gathered them from among the Nations: That hath ſo wonderfully preſerved them, from the ſorcery of Babylon, which hath deſtroyed all the earth. That daily leadeth them in and out, before the ſcorners, the covetous, and fooliſh wiſe of this world, ſo prudently and ſo inviſibly, that they ſeeing are not ſeen, and living are not known. That hath beſtowed on them, a thouſand treaſures more then theſe, ſo ſecretly, as no man ſuſpecteth but they that have them. That hath ſo ſurely and ſolly perſwaded them, that tho they now goe on their way weeping, yet they ſhall then returne againe with joy, and bring their ſheaſes with them: and all the earth ſhall then know, which now is hid, how much the Lord their Redeemer loved them, and night and day, ſhall praiſe and magnifie the juſt judgement and mercy of him, that hath done all theſe things for them.

Which day in due time, He that is Hiſheſt, ſhall manifeſt to all: He that is Prince and Lord above all, who onely hath immortalitie, and dwelleth in the light,

which

which none can attain unto; whom no man ever saw,
nor can see : unto whom be all honour and power ever-
lasting. Amen.

Zach. 2. 7.

*Save thy selfe O Zion, thou that dwellest with the daugh-
ter of Babel.*

ANd thus my Lord at length I am come a shoar, delivered
from a dangerous & scopolous sea, as any is in all the Ocea-
an of the scripture: praying, if I have made too bold t' impart my
voyage to your Lordship, you would be pleased to ascribe it to the
common humour of Travailers, who cannot chuse, but tell what
adventures they have passed, and what wonders they have seen.
Strange and long were it to tell your Honour all I saw : and I
fear in respect of your hours I have been too long to tell so much:
too much doubtlesse, in regard of my Pen. which is so sad and
so uncourtly, as were it not for that naturall engraven Noble
courtesie, wherewith your Honour is beautified above all com-
parison, your Honour might not endure her plaine and carelesse
apparition. And thus most humbly commending my service to
your Honours disposing, take a shorter leave then else I
would, because I am setting forth to sea againe, in hope God
willing, if bread and water fail me not, to discover the Reve-
lation, and to make knowne to my gracious Soueraigne Prin-
cesse, that I also among the rest may be bold to speake, though I
care not to be known.

F I N I S.

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